



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Mason
A.A. 333.

The Glories of the other World:

A *Single* ———

SERMON

PREACH'D at

St. Mary le SAVOY,

ON

EASTER - DAY,

March the 27th, 1687.

ROM, viii. Ver. 18.

*For I reckon that the Sufferings of this present time are
not worthy to be compared with the Glory that shall
be revealed in us.*

By ANTHONY HORNECK, D. D.
Late Preacher at the Savoy.

L O N D O N :

Printed and Sold by *H. Hills*, in *Black-fryars*, near
the Water-side, For the Benefit of the Poor.
1708.



R.O.M. viii. Ver. 18.

For I reckon that the Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us.

I See no Reason I have to change my Text: for tho' the Church at this time celebrates the Memorial of Christ's Resurrection from the Dead, yet upon Consideration, I do not find that the Subject I am upon is unsuitable to the Solemnity; for what is Christ's Resurrection from the Dead, but a Resurrection from Sufferings to Glory; from a dark and dismal Grave, to a Paradise; from a miserable, contemptible and despicable Life, to a Life glorious and beyond the Dignity of Angels? And indeed Christ himself in this Manner represents his Resurrection, in the 24th of St. Luke and the 8th Verse, *Ought not Christ (saith he) to suffer all these things, and to enter into his Glory.*

The Method I have resolved to handle these Words in, as you may remember, is this:

I. To shew you what *the Sufferings of this present time is*, and what Notions we are to entertain concerning them.

II. What that *Glory is*, that shall ere long be revealed in us.

III. How it doth appear, that *the Sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us.*

As to the First,

I. *What the Sufferings of this present time are*, I shew'd at large: The Apostle doth not so much de-

fine here the Calamities that are common to Mankind, as the Troubles that many do suffer upon the Account of the Gospel, or upon the Account of Righteousness; Sufferings which they suffer willingly, and such Sufferings which reach no further than this present Life.

II. As to the *Second*, why doth the Apostle here chuse to express that Felicity of the Saints in the other World by *Glory*? It is for these Two Reasons;

First, Because he writes to the *Romans*, who were at that time martial, Heroick People, and naturally ambitious of Glory. And,

Secondly, Because Glory is the great Idol of the World. And the desire of Glory is a Passion more potent and stronger than the desires of any other thing in the World; more than Riches and Pleasure; and if the Glory of another World be fixed in the Soul, a Man will stick at nothing to arrive to it.

Thirdly, I shew'd you wherein the future Glory doth not consist. Having told you that Glory, in the Sense of a sensual Man, is nothing but a grand Reputation and Injoyment of the Praises, and Commendations, and applauses of Men. And here I did peremptorily assert to you, that the Glory of the other World, that Saints shall injoy, doth not consist in their receiving the Praises, and Commendations of God, of Angels, or of Fellow-Saints; for whatever Commendations God may bestow on their first Entrance into the Kingdom of Heaven, their Felicity afterwards imports somewhat else: For this I gave Four Reasons, which I shall not now stand to mention; and having thus shown wherein the Glory of the other World doth not consist,

I come this Day to treat of a Resurrection, and positively to show the true Nature and Import of that future Glory that shall be revealed in us ; and and to resolve this, seems to be a very bold attempt ; since the Apostle hath told us, that *Eye hath not seen, nor Ear heard, neither Heart of Man cannot conceive what God hath laid up for them that love him,* in the 1 Cor. 7. 8, 9. But tho' we cannot comprehend it, our Souls being finite, and therefore unable to comprehend that which is infinite ; yet since God gives us leave to speak of it according to our Capacities, and the Measure of his own Revelation, I shall tell you in few words, That that future Glory is a Complex or Confluence of all things that are great and excellent, and the glorified Saint his Understanding, his Knowledge, his Injoyment, his Eloquence, his Riches, his Honour, his Life, his Joy, his Actions, and his Virtues, will all exceedingly glitter and be God-like : All this will meet and concenter in him, as Sun-Beams in a Burning-Glass : Here on Earth these Blessings are divided, and they do never fall to the Share of one and the same Man : One may have great Knowledge and great Understanding, but his Fortunes may be but small : Another may have great Riches and Honour, and his Merits inconsiderable, and Actions pitiful and mean : Others may have great Souls and great Virtues, but their outward Accommodations in this World may be very inconsiderable ; but in Heaven all these Blessings will unite in every individual Person, and encompass the glorified Creature in the highest Perfection. And here,

First, Let's consider the Greatness and Vastness of Understanding that a glorious God communicates to the Inhabitants of his Palace; there our Souls shall be no longer like Angels, imprisoned in a Cage, as they are here; for here our Sight is limited, our Spirits be clogged with Dust our Quickness incompassed with Flesh and Blood; but in those calmer Regions, our Souls will be delivered and freed from that dull Matter that now annoys them here, and be perfectly united to those brighter Bodies that shall be bestowed upon them; no Impediments, no Clouds, no Mists, no Darkness will there stop their Prospect; there our Souls will be all perfectly naked and perfectly pure; and all the Vails that cloud and darken them here, will there be done away; there they will be all Eye, all Ear, all Sagacity, all Intelligence, all Understanding; and what is Mystery now, will be Noon-Day then; there will be no Perplexity about God's Providence, no Doubts about his Dispensations, no Scruples, no Dumpishness, no Dulness nor Deadness will there discompose them, but an everlasting, perpetual, vivacious Alacrity will attend them: And from hence,

Secondly, Will necessarily arise a vast stupendous and prodigious Knowledge: *Here we know but in part*, and have but slender Notices of things; we converse with Shadows and Appearance more than Realities; and not only our Senses, but the very Objects we meet with all serve to deceive and delude us; the Sciences we commonly boast of, are for the most part meer Conjecture; and here we content our selves with a meer Surface of things, and seldom penetrate into the Bottom; we grope in the dark,
and

(1)

and search after Truth, even then when we pretend we have discovered it; but in Heaven, in the Mansions of Glory, we shall truly be wise Philosophers; we shall search no more after Wisdom, but shall there find what we here did seek; there God will unvail all the Mysteries of Grace and Nature; there the Gates of God's Secrets will be guarded no more with Nights and Gloominess, but we shall enter into the Banqueting-House, and all the privy Doors of God's Chamber shall fly open to us of their own Accord, and what's beyond all this, we shall know and see God as he is. God will no longer dwell in Light which is inaccessible. Ask me not of what Nature that seeing of God will be, and how our Souls, that at best are but finite, shall be able to comprehend him that is infinite? For there, I tell you, we shall not so much comprehend God, as God will comprehend us; we shall be wrapped up in his Beams, and we shall not so much penetrate his Essence as his Essence will penetrate us. And from hence, in the

3d Place, will necessarily arise a vast, prodigious and wonderful Satisfaction in the seeing of God: God is the best and greatest of Beings in the World; to see God, and to enjoy him, is one and the same thing; and the Reason is, *because God is Light, and in him is no Darkness at all*, as St. John informs us, *1 John 1*. Now, to see the Light, and to enjoy it, is one and the same thing; there is a reflex Light, and there is direct Light: I behold Cities, Towns and Villages, Palaces, Mountains, Hills and Trees, by a reflex Light: But that doth not give me the Injoyment or Possession of them. But the Sun the Moon, and the Stars, I behold by a direct Light,

and at the same time I see them, I enjoy them : here while on Earth in this Valley of Tears, we see God by a reflex Light, a Light directed by the Creator or the Creature's Understanding ; and that is the Reason why all that do see God here enjoy him not, nor possess him. But in Heaven we shall see God by a direct Light, and consequently enjoy him ; the Light then will directly be on us, and the Issue of it will be a Sweetness unconceivable. Have you not seen and taken Notice of a dark, black, stinking and dismal Den, which by some Accident or other the Sun hath found a way to pierce through and display its glorious Beams in it, how on a sudden a sweet and gentle Breeze of Air hath fill'd the hollow Places, and the Odoriferous Herbs that grew about it, diffusing their Sweetness into it, the Loathsomness of the Cave comes to be perfumed : By this Similitude and Resemblance you may in some measure guess how God, in the Mansions of Glory, will visit and enlighten our our Souls, and fill them with Light and Life : which I can express by no better Light, than an Inundation of Light. Our Souls here are insatiable things, and do never say they have enough. But in the other World, they will be so replenished, and so satisfied, as to be forced to confess that they enjoy true Fulness and Plentitude. This perfect Enjoyment of God is nothing but an immediate Application of the Divine Nature and Essence to all the Faculties of the Soul, an Application wonderful sweet and ravishing, as you may have seen in a rich Composition of Roses, and Violets, and Odoriferous Herbs and Essences, or Harmonious Voices, or ravishing

ishing Objects, or in things that have a delicious Taste and Relish how on a sudden it strikes the whole Soul, and diffuses its charming Sweetness through all the Senses ; by this, I say, you may be able to guess what that immediate Application of the Divine Nature to our Faculties will be. But this is not all : Therefore,

Fourthly, I must not forget to tell you here the Greatness of Virtues that there will be in those celestial Religions ; all the Virtues that we see here practised by good Men on Earth, will not be found to be in Heaven ; for there they will rather be swallowed up of something greater and more excellent ; or else, be refined into something more sublime ; I say, all Virtues that we see here practised by good Men on Earth, will not be found in Heaven : Faith can have no place there, for there we shall walk by Sight ; nor hath Hope any thing to do there, for Hope is an embracing of Objects distant and a far off ; but there we shall enjoy and possess what here we hope for : Humility, as it is a Sense of our own Unworthiness and spiritual Misery, can have no Admittance there ; why ? because we being in God, the most perfect Being, we can have no Sense of our Unworthiness ; and being perfectly happy, we cannot possibly be sensible of any spiritual Misery ; Repentance is no Virtue in Heaven, why ? because it consists in a practical Sorrow for Sin ; and how can Sorrow for Sin be where there is no Sin to bewail ? Nor can Mortification of Sin be suppos'd to have any Place there ; for Mortification of Sin is a subduing the unruly Desires of the Flesh, and there is no Flesh to rebel : Christian Fortitude, as it doth import a
gene-

generous Resistance of Assaults, whether from the Devil or the World, must needs be useless there, where there is no Temptation, no wrestling no fighting, nor no combatting; nor can Patience be required of the Inhabitants in those Mansions of Glory; for there will be no Injuries offered to any one, therefore no need of bearing with or pardoning of them. Temperance cannot be expected there; for Temperance is a using of the things of this World with Moderation, which is there enjoyed with Perfection. Nor will there be any need of Justice, which here we know is giving every Man their own, and distributing of Rewards and Punishments; but in those Mansions, there is no need of exercising this Virtue, because every Man will be quietly contented with what he doth enjoy. Christian Prudence must needs be useless there, because there will be no contriving, nor knowing how to escape the Danger we are in there; for all our Way there will be strew'd with Flowers. Nor can we think that Compassion will be a Virtue there, because there will be no miserable Objects there; neither will there be need of Liberality; because there will be no indigent Persons. But one thing more I must tell you, all our Virtues here on Earth are grounded on our own or others Miseries; as upon our own Miseries, so Faith is grounded on our Ignorance; Hope is grounded on our Necessities, Repentance grounded on our Sins, and Humility is grounded on our own Vileness; so they are also grounded on the Misery of others, as our Compassion is grounded on the Necessities of our Neighbour; and Liberality on the want of others: But having thus run through the Circle of our Virtues in Heaven,

yet there will be one Virtue which will swallow up all the rest, and that is Love, fervent Love without Bounds Love immense, Love infinite, as the Object which is Love it self; Love which proceeds from a perfect Knowledge of God; for the more perfectly we know God, the more perfectly we must needs love God; Love that always fills, and always ravishes and raises Desires of Love. Nay, from this Love in a natural Stream there flows in that State of Glory an excessive Charity: A Charity which will be so far from envying their Neighbour's Happiness, that it will rather increase it; and tho' St. *Paul* will be exalted above the other Apostles, in that a Thousand Saints have done less than he; yet such is the Charity there, so spotless and so perfect, that the Felicity of other Saints will not diminish but aggrandize the Joys of their Brethren. And therefore St. *Paul* tells us very remarkably in 1 Cor. 13. 8. *Charity never fails, whether there be Prophecies they shall fail; whether there be Tongues, they shall cease; or whether there be Knowledge, that is, dull and dark, it shall vanish away; as if all other Virtues would vanish. But love and Charity will abide for ever. But all that I have hitherto said relates chiefly to the Soul: Therefore in the.*

*Fifth Place, I must crave Leave to say something of another Glory, that is, of the prodigious Glory of our Bodies, the which will certainly there be no longer Houses of Clay, apt to be broken and shattered with every Blast but magnificent Places, which will defie all Tide, Wind and Weather, and be like unto Mount *Sion*, that stands fast and abideth for ever. They will be no longer dark, homely and*

and dismal Prisons, as now they are; in which our Souls often groan, and are often uneasie; but they will be houses of Pleasure, which will wonderfully contribute toward the Joy and Satisfaction of our Souls; they will no longer be Tabernacles of Clay, but Temples of the Holy Ghost, built upon the Rock of Ages; *for it's sown a natural Body, it's rais'd a spiritual Body; it's sown in Corruption, it's raised in Incorruption*; as St. Paul informs us, 1 Cor. 15. 45. In a Word, our Bodies there will be like unto Christ's a most glorious Body, as St. Paul speaks in *Philip. 2. 3.* not like his Body on Mount *Calvary*, that was torn, wounded, bruised, beaten, and pierced with a thousand Wounds; but like unto his Body on Mount *Taber*, that was all shining, and all encompassed with a Thousand and a Thousand Rayes. To all this, in the.

Sixth Place, Take Notice of the glorious Inhabitants where this Body that is united to the glorious Soul will dwell; not in a Palace of Gold, and Pearl, and precious Stones, or Ivory; but a Seat of a vast Extent, even the Heaven of Heavens; and there to behold all the glittering Appartments of that shining House; and there to view in every Place the vast Troops of Angels and Arch-Angels, and the Spirits of just Men made perfect; all employed in Work and Business suitable to their Place and Grandure, there to be incessantly and perpetually charmed with Accent of their great Redeemer's Praise, to converse with intelligent Spirits of the first Order, and to mingle their Happiness with the Felicity of other Souls, there to behold the Lord Jesus at the Head of all the celestial Armies, there to live for ever under
the

the Influences of his Beams, to be always adoring his Majesty. and kissing his Feet in every Transport of Zeal: Lord, what Felicity must this be! And from hence, in the last place,

There must needs flow ineffable, unspeakable and endless Joies; and how can it be otherwise, when the Soul shall be in the Midst of so many Springs of Pleasure, where there is no Possibility left for greater and higher Springs of Pleasure; for should any of the Saints in Heaven be offered a new or another Paradise, they could not be happier; for the Air is there so full of Light, that it can admit of no more; and the Vessels are so full, that they cannot receive no more: All the Desires of the Soul are there perfectly filled, and the Joys that are there are without Bounds or Limits, both as to Degree, and as to Duration; there will be no Mixture of Joys and Grief, of Sorrow and Consolation, of Diseases and comforts; there all Tears will be wiped away, and the Soul will keep an eternal Holy Day. This is it what the Holy Ghost means by a Crown of Life, *Be faithful unto Death, and I will give thee a Crown of Life*, Rev. 2. 10. There we shall perfectly reign over our selves that's it what the Holy Ghost means by sitting with Christ on his Throne: Sitting imports Eternal Rest and Repose, and by the Throne, Eternal Glory here on Earth: Many Men enjoy Ease, Rest, and Repose, but no Glory is joined to it; as we see in all idle Men that have nothing to do. On the other side, there are Men that enjoy great Glory, and yet have nor Rest, no Ease, nor Repose with it; but in Heaven, in those celestial Regions of Glory, Glory and Rest will be joined together, this

this the Holy Ghost means by Palms in the 7th of Revelations 9. There were Palms given to the glorified Saints, Palms to express their Victory and Conquest there; there we shall prove victorious indeed, and shall perfectly overcome the Flesh, the World, and Sin, and the Devil; and this is what the Holy Ghost means in that Expression in Rev. 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is the New Jerusalem, that cometh down out of Heaven from my God, and I will write upon him my new Name.* Pillars are raised here on Earth to propagate Mens Names, and their virtuous Actions are engraven thereon, to eternize their Memory; we shall be those Pillars and Mansions of Glory, and in Heaven we shall be Monuments of God's Goodness, and on our Souls and Bodies will be graven there the Eternal Monuments of God's Love towards us in Christ Jesus.

But while I am thus discoursing of the Glory which ere long shall be revealed in us, methinks I hear the Almighty say, as once to Job out of the Whirlwind, in Job 38. 2, *who is this that darkeneth Counsel by Words without Knowledge? Who is that bold Wretch that dares pretend to discover the Third Heavens, where St. Paul heard Words unspeakable, which it was not lawful for any Man to utter?*

Great God, Thou knowest it is not Rashness nor Curiosity that makes such poor Worms as we are to search into these Mysteries. It is not with an intent to rend the Curtain, or to tear the Vail which thou hast drawn over that celestial Brightness; neither

neither is it with a Design to pry into or dive into the Bottom of those Secrets which thou hast reserved to thy Omniscient Self ; but it is with an Intent to support thy Servants in their Dangers, and to comfort thy Children in their Distresses. It's only to inflame our Desires, and cherish our Hopes of the future Glory ; and if by our faint Resemblances and feeble Strokes, or Water-Colours, and rough draught, we judge not right of things, Lord, pardon our weak Attempts.

Behold, I am vile, what shall I answer thee ? I will lay my Hand upon my Mouth. Once have I spoken, but I will not answer : yea, twice, but I will speak no more. It's enough that I have said so much of this future Glory that shall be revealed in us : Its only to raise and kindle Desires in your Hearts, to press forward towards the Mark for the Prize of the high Calling of God in Christ Jesus. And how it appears that the Sufferings of this present time are not worthy to be compared to the Glory that ere long will be revealed in us.

The 3^d Particular I am to speak of: But that I shall reserve to the next Opportunity.

F I N I S.

*A Catalogue of Sermons Printed and Sold by H. Hills, in
Black-fryars, near the Water-side.*

- | | |
|--|---|
| <p>10 John Tillotson, late Archbishop
of Canterbury.</p> <p>1 John Moor, late Bish. of Norwich,
now of Ely.</p> <p>2 Sir William Daws, Bishp. of
Chester, 14 his Volume.</p> <p>9 Offspring Blackall Bishop of Ex-
eter (8 Esq. Boyl's Lectures.</p> <p>1 John Sprunt, the Bridewoman.</p> <p>1 William Wake, B. of Lincoln.</p> <p>7 John Sharp Archbish. York.</p> <p>3 Robert Moss, D. D.</p> <p>3 Bartholomew Parsons, B. D.</p> <p>3 Tho. Knaggs M. A.</p> <p>4 White Kennet, D D.</p> <p>1 Hen. Sacheverel M. A.</p> <p>1 Rob. Lightfoot, B. D.</p> <p>1 John Tylar Bish of Landaff.</p> <p>2 William Beveridge, D. D.</p> <p>1 Gilbert Burnet Bish. of Sarum.</p> <p>1 George Stanhope, Dean of Cant.</p> <p>2 Rich. Willis Dean of Lincoln.</p> <p>1 Phill. Scubs, M. A.</p> <p>1 Mr. Robert Parsons, Earl of Ro-
chester's Funeral Sermon.</p> <p>1 N. Brady, D. D.</p> <p>1 N. Hough, M. A.</p> <p>1 Francis Here, M. A.</p> <p>1 William Savage, B. D.</p> <p>1 Symon Partrick, M. A.</p> <p>1 Mr. Robert Gery.</p> <p>2 Fr. Atterbury, Dean of Carlisle
with a Letter, and large Vindica-
tion with a 2d Letter in Answer.</p> <p>3 George Smaldridg, D. D.</p> <p>1 John Haslewood, D. D.</p> <p>1 Rich. Smalbrooke, M. A.</p> <p>2 Will. Talbot. Bishop of Oxford.</p> <p>2 Will. Nicholson. Bp. of Carlisle.</p> <p>2 W. Fleetwood, B. of St. Asaph.</p> <p>1 Anth. Horneck, D. D.</p> <p>5 John Adams, D. D.</p> <p>1 H Downes, M. A.</p> <p>2 John Headly, M. A.</p> | <p>3 Benj. Headly, M. A.</p> <p>2 Thomas Tennison, Arch Bishop of
Canterbury.</p> <p>1 S. Clark, M. A.</p> <p>1 Mr. Joseph Perkins.</p> <p>1 Rich. Jenks, M. A.</p> <p>1 Fran. Gastrell, D. D.</p> <p>1 John Kockburn, D. D.</p> <p>1 Mr. Cornwallis.</p> <p>1 John Stilsman, B. C.</p> <p>2 T. Mauningham, D. D.</p> <p>1 call'd the Last Century.</p> <p>1 Robert Eyre, D. D.</p> <p>2 Charles Trimnal, D. D. now B.
of Norwich.</p> <p>1 S. Dunster A. M.</p> <p>1 J. Sharp, A. M.</p> <p>1 T. Sherlock, M. A.</p> <p>1 H. Nelson,</p> <p>1 T. Bisse, M. A.</p> <p>1 I. Trap, M. A.</p> <p>1 I. King, M. A.</p> <p>1 W. Watson, B. D.</p> <p>1 The Royal Merchant.</p> <p>1 The Character of a Virtuous Wo-
man.</p> <p>Christianity in short, or the way to
be a good Christian.</p> <p>Good News for Repenting Sinners.</p> <p>A Letter from the Pastors and Pro-
fessors of Geneva to the King of
Prussia, with the King's Answer.</p> <p>1 Mr. Stenet a Thanksgiving.</p> <p>1 Mr. Spademan a Thanksgiving.</p> <p>1 Mr. Pigget, The frailty of Prin-
ces consider'd.</p> <p>1 Mr. Evans a Thanksgiving.</p> <p>1 Mr. Williams a Funeral Sermon
on Mr. Doolittle.</p> <p>1 Willett, M. A.</p> <p>1 Mr. Bradbury, The Son of Tabca &</p> <p>1 The Epitome of the Protestant
Religion.</p> |
|--|---|



